THE Trimmer Catechiſed:

OR,

A Serious diſcourſe between *Trueman* and *Trimmer*.

True. WEll met, Neighbour *Trimmer*, I have had a Months mind to a little diſcourſe with you, and the Opportunity ſerves very well, now, on my ſide and I hope the like of yours.

Trim. Honeſt, dear Mr. *Trueman*, I gladly accept of your kind motion, for I aſſure you I have ever been extreamly ambitious of the Honour of your good Company.

True. Oh! your Servant Sir —— I think then we had e'en as good ſtep into yonder Tavern, a Glaſs or too will be no Interruption to our Diſcourſe.

Trim. With all my Heart.

True. Well now Neighbour *Trimmer*, we are private, ſhall I be ſo bold to ask you a few Queſtions? I aſſure you it's only for my own ſatisfaction, becauſe I have heard many ſpeak thoſe things of you, which, by reaſon you are my Neighbour, I ſhould be ſorry to find true.

Trim. Not only my ſelf, Mr. *Trueman*, but all that know you, are ſo well ſatisfied of your candor and Generoſity, that I ſhall not in the leaſt ſcruple to open my Heart freely and ingenuouſly to you in all things you pleaſe to demand. Only thus much I would deſire of you, that thoſe points you and I differ in may occaſion no diſputes or heats between us.

True. No heats I promiſe you; though I ſhould be glad to convince you of your Error, by Argument, in thoſe things, (if you hold any ſuch) that are diſagreeing with truth, common Juſtice and honeſty, (which I endeavour to regulate my life and actions by;) in the Firſt place, Neighbour *Trimmer*, what Religion are you of?

Trim. Why truly I publickly profeſs that of the Church of *England*.

True. As by Law Eſtabliſhed?

Trim. Ay, as by Law Eſtabliſhed — I publickly profeſs that, I ſay; but between you and I Mr. *Trueman*, (under the Roſe be it ſpoken) I am privatly (as I may ſay) when I am among thoſe I dare confide in, a Presbyterian, Independent, *&c.* or in general terms, as you call it, a Diſſenter: But that's only, as I ſaid before, when I am with ſuch.

True. Why then you make Religion but a pretence it ſeems; or a Politick intrigue as may beſt ſerve your own intereſt, and fit the various Circumſtances of the Times for your own Advantage.

Trim. Not ſo, Altogether, neither; but you know prudence is a compound as well of the Wiſdom or ſubtilty of the Serpent as the Innoceney and ſimplicity of the Dove.

True. Very well; put do'nt you know too that *Simulata ſanctitas eſt duplex peccatum*? You follow, I ſuppoſe the preſident of the Old *Trimming Jews*, in part, who ſometimes worſhip God, and ſometimes *Baal*, according as the Currant of the Times ran wherein they lived. But to proceed; true Religion conſiſting in Purity and Unity, how can you, who cannot but be ſatisfied in your own Conſcience that the Church of *England* is ſuch, at the ſame time, only or cheifely for Worldly intereſt, own your ſelf a Diſſenter from it.

Trim. Why truly I muſt needs own that the Church of *England*, as to the Doctrinal (which is the Fundamental) part of Religion is truly ſuch; but the Ceremonys and forms of Worſhip therein uſed, being, as I take 'em things only indifferent, and not abſolutely neceſſary to Salvation; certainly you cannot properly call me a Diſſenter, for ſometimes ſtanding up for thoſe, whoſe Principles agree with the former, but lead 'em not fully up to the height of the latter. And ——

True. Nay pray ſtay a little, and take one word more along with you, and that's this; Thoſe Ceremonys and forms of Worſhip you ſpeak of, being no way repugnant to or diſagreeing with the word of God, but only for Decency and Order, as is thereby required; And being alſo Eſtabliſhed and confirmed by Law, (*viz.*) by Act of Parliament with the conſent of King Lords and Commons, how can you without reſiſting the Ordinance of God, as the Apoſtle ſays, refuſe Obedience thereto? or Diſſent therefrom upon any account whatſoever?

Trim. Why truely you ſpeak well: But you know Mr. *Trueman*, 'tis ſaid in Scripture, he that provides not for his Family is worſe then an Infidel, and to be plain with you,

you, I must ingenuously confess, that my business and concerns in the World lye so much among those you call Dissenters that should I quite fall off from them, my Trade would be lost, and perhaps both I and my Family ruined And what would you have a man do in such a Case, so circumstanced as Mine?

True. This is an Ingenuous confession of a *Trimmer* however. But still every man ought first to obey God, and next the Powers ordained of God, in all things where the Commands of the latter, are not inconsistent with the precepts of the former (As the contrary is plain is this Case) and quietly resign up himself and all, and leave the event and success to the disposal of the all wise providence of a gracious God. And this being granted (as 'tis an undeniable duty incumbent upon all) do but seriously consider and reflect upon the manifest Ill Tendence and influence this sort of practice of the more judicious sort of *Trimmers* must of necessity have upon the Ignorant and Simple: how can you without shame and sorrow, think how many are deluded by the Example of such as have the reputate of Wise and understanding men in their Generation, who yet for interest and worldly advantage only (or at least chiefly, favour or incourage a dissent from that Church, which in their own Consciences they are so well satisfyed with to be true and Apostolique? Will not these Poor deluded (yet perhaps well meaning) Zealots, think you charge such as you, Neighbour *Trimmer*, as the chief (if not only) causes of their Dissenting? and all the Ill consequences, both here and hereafter, attending it?—— But one Question more, and then I shall have done with you at present: When the pretence of Religion and Conscience as the causes of Dissenting, appears so plain to all unbiassed Judgments, to be truly and chiefly (if not onely) Worldly Interest or obstinacy; how can you otherwise look upon your Prosecution here, by Law, (which you, notwithstanding call Persecution,) than as a just Judgment or Punishment of that God who has, in his holy word, denounced so many Threatnings and Woes against Hypocrits and Backsliders?

Trim. Truely this is a hard Question, and I am unwilling to meddle with it.

True. I wish with all my heart then Neighour *Trimmer*, And I as heartily would advise you, and all *Trimmers* and Dissenters in the Nation whatsoever, to forbear making Religion or Conscience the pretence of their Dissenting from the Church of *England* as by Law Established: And I would also advise you and all, to forbear meddling with the Government, or Affairs relating to it either in Church or State, but to move orderly and live quietly and peaceably in the sphear and station God has placed you in. And to leave the Helm to him, whom God hath so Wonderfully given and signally preserved to be King over us; And to be obedient for Gods sake, to all Magistrates by him deputed and authorized to Govern and Guide us; The whole duty of Loyalty being comprized in that excellent precept of our most Blessed Saviour, *Render unto* Cæsar *the things that are* Cæsars, *and unto God the things that are Gods.*

I'le give you a few lines made by a friend of Mine, and then Farewell.

David, *whom God himself chose out to Reign,*
O're his own people, through much Toil and Pain,
Obtain'd the Scepter; and our Charles, *like Him,*
Through Seas of troubles first was forc'd to swim:
Both were protected and led on by Heaven;
As to' Israel, David; Charles, *to us was given:*
Both were by Heaven, *fast seated on the Throne.*
Heaven, *unto both, like mercys oft hath shown;*
When wicked Men, nay their owne Bowells too,
Their Impious hands strove in their Blood t'embrew,
And bound their Horrid Treasons with an Oath;
How Wonderfully God preserv'd 'em both!
How, in the Pitts they Digg'd, the Plotters fell!
Bold Absolom, *and false* Achitophel;
So punish all, just Heaven, *that dare Rebel!*
And hear, great God, thy Israel, England's *pry'r,*
Let thine Anointed, Charles, *be still thy care!*
Crowne him, and all his Race with happiness;
Bless 'em, as thou of Old didst David *bless,*
Let 'em be lov'd, at home and fear'd abroad no less.

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